THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCXVIII.—FEBRUARY 1, 1862.

Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY SEVENTH.

(Continued from page 4.)

ALTHOUGH it is evident that the baptism of infants began to spread widely in the West, during this century, yet in the East, and even in Egypt, the apostolic practice of adult baptism continued to prevail. Here and there faithful men contended for primitive simplicity, and not having then learned to dread the Pope of Rome, they stood forth boldly to maintain the ancient truth. Among these, Adrianus, pastor at Corinth, held a conspicuous place. He not only insisted on the primitive practice, but zealously opposed the baptism of infants, by refusing to baptize them himself, and by inducing all with whom he had influence to refuse them baptism also. He was accused, consequently, by Gregory, the Pope of Rome, to John, a pastor at Larissa, and charged with the crime of "turning away young children from baptism, and letting them die without it," for which they proceeded against him as a great transgressor. Gregory had drank deep into the Augustinian delusion of baptismal regeneration; hence his concern that a man should yet be found who dared to insist on the great gospel commission, "he that believeth [first] and is baptized, shall be saved." His object was to put baptism in the room of faith, and to make the outward rite the passport to heaven. This invention—this tradition of man—infant baptism has maintained from that day to this, or above a thousand years!

In Egypt, so late as 670, a similar adherence to apostolic practice continued to prevail. A reliable authority states that "Christ's baptism, *after the preaching of faith in a right manner*, was practised in *Egypt*, and in such esteem, that some in other countries did restore the Christian religion according to their example, who thus differed from the Church of Rome, and placed religion upon its first apostolic foundation." Even in Spain the primitive faith had not died out, for we find that Isidore, of Seville, about the year 610, published a treatise on church institutes, in which he employs the following language:—"Baptism consists of immersion, in representation of the burial of Christ, and emersion in a representation of his resurrection."

But in the West, where the power of the Pope—the new Man of Sin—was more directly exercised, there the innovation of infant baptism met with an almost uninterrupted indulgence. It became the fashion of courts, and gradually usurped the influence and power of national law. Indeed, it is questionable whether it would ever have become what

it is now, and what it has been for some 1200 years, but for the sanction of the civil magistrate. The State, and not principle, nor Scripture, has made it what it is; and we have no hesitation whatever in affirming, that but for *political* encouragement and protection, it would never have *lived* at all. Had it been left to its native claims,—had it depended on its own merits, unassisted by the equivocal smile of Cæsar, it would have gone the way of all the earth long ere this, and have sunk to the oblivion which will yet be its final fate. Neglect of the Bible gave it birth;—but wherever that book shall become the law of thought to the Christian world, from that moment it will die.

In scarcely any other part of Christendom did this infant innovation spread with so much effect as in England. In this century it occupied a prominent position in the legislation of the period, and it would seem that even a king was not averse to giving it a place in his code of law. Ina, king of the West Saxons, (Berkshire, Hampshire, Wiltshire, &c., to Cornwall) enacted among other laws in about 694, that "a child shall be baptized within 30 daies after it is born, if not, the neglect shall be punished 30 shillings;* if it die before it be christened, it shall forfeit all that belongs to it." Here the king spoke but for the priest, and made it a punishable offence to neglect what Christ and his apostles had nowhere commanded. This King Ina was evidently the tool of the clergy, and foolishly thought to do God service by usurping a power that God never gave to man. Yet here the *ecclesiastical* influence is apparent, and the King's submission to that influence, serves to show, beyond all reasonable doubt, the growing power of the Romish church in the legislation of England.† It was a tacit abandonment of all appeal to Scripture in favour of the civil magistrate, who thus quietly acquired the power and authority of the head of the church. The priest, however, was at the bottom of the entire transaction, and Ina did but proclaim the will of his greater lord at Rome.

Wonderful as this innovation of infant baptism proved in that lax and ignorant age, yet even then *the mode* of baptism was preserved in its original purity. It was *baptism* after all, and not *sprinkling*. "Both Augustine and Paulinus," says Foxe the martyrologist, "then baptized in rivers, not in hallowed fonts." And Gregory of Rome writing to Eulogius of Alexandria, states exultingly that, "at the solemnity of the birth of our Lord, which was celebrated at this first indiction, above 10,000 *English* are reported to have been baptized by this our brother and fellow-bishop" [Augustine]. A modern writer of church history, who, being a clergyman of the establishment, must be considered an impartial witness on this point, bears out the conclusion that baptism in those times was by *immersion*, when recording the proceedings of a synod held at Calcuith under Archbishop Wulfred, A. D. 816. He says that "the eleventh [canon] shows that baptism was ordinarily administered by immersion, as it condemns the innovation of sprinkling."* If this were so in the ninth century, it is scarcely supposable that *sprinkling* could have been practised and enforced by Augustine in the sixth and seventh. And the fact, as related by Foxe, quoted in Adam Taylor's History, that the above 10,000 were baptized by that Roman prelate in the river Swale, in Yorkshire, affords collateral proof that immersion and not sprinkling was the mode in those ages. It follows, therefore, that so far as any baptismal controversy existed in that period, it had no reference whatever to *the mode*, but to the new law of Rome, in giving "*Christendome to children*," by admitting *them* to baptism. It claimed *immersion*, and not *sprinkling* (which was then unknown) for the *infant* in lieu of the adult.

Into the absurd and disgraceful con-

* A very large sum in those days.

† "Usage prevailed among the Saxons in ecclesiastical as much as it did in secular affairs; but what required the express sanction of the legislature, was determined in councils, synods, or, as they were then called, ciregemots; which were summoned either by the King's authority, *or by the archbishops of Canterbury*. The first council of any importance among the Saxons was summoned A. D. 664, by Oswi, King of Northumberland, for the purpose of settling the time of keeping Easter, when it was determined *that it should be kept after the Roman manner*."—*Crabb's History of English Law, Chap. II.*

* Church History, by J. A. Baxter, M. A., perpetual curate of Christ Church, Cosely, pp. 147, (Second Edition).

test that continued between the prelates of Rome and Constantinople for the pompous title of *Universal* bishop, we forbear to enter. It was the "mark of the beast," and he who afterwards and for ages vaunted himself on its possession, fully proved his *right* to the dishonourable distinction. Opposed to all that is humbling in the Christian faith; it so puffed up its possessor with disgusting pride, that soon after he "exalted himself above all that was called God, or that was worshipped; so that he as God sat in the templeof God, showing himself to be God." 2 Thess. ii. 4.*

One other event remains to be noticed in this century, and that is, the appearance of Mahomet, or Mohammed, in Arabia, whose mission, as a distinct religion, dates from July 16, A. D., 622. He has generally been considered as "the false prophet" of the Apocalypse, (Rev. xvi. 13; xix. 20; xx. 10;) and the Eastern counterpart of "the beast" at Rome. That he and his followers have proved a terrible scourge to the church, is a matter of history beyond all question, but it is not sufficiently remembered that the indolence, contentious spirit, and unfaithfulness of the eastern churches, invited, if not even created the scourge, which righteous Heaven permitted to appear for their deserved punishment. For as the Pope of Rome sprang from the pride and carnality of the Western church, so Mohammed rose out of the appalling corruption of the Eastern church; and they both alike illustrate the universal law, that wherever there are corrupt and stagnant waters, there will always be found frogs and toads. Let modern churches beware. Both "the beast and the false prophet" proclaim, that every departure from simple gospel truth,—every approach to worldly pride,—and every consent to error on the score of expediency,—will infallibly bring its own punishment, until at last, triflers in divine things will be given up to "believe a lie." (2 Thess. ii. 11.) With the slightest possible exceptions, the seven churches in Asia, the churches at Colosse and Galatia, the church at Jerusalem, that earthly "mother of us all," and numerous other Christian churches in those extended regions,—have long since and utterly perished from the earth. Refusing to listen to the tender admonition of the loving Saviour to do "the first works," they sunk from corruption to corruption, until, too worthless and wicked to be any longer endured, the fiery deluge of Mohammedan fanaticism consumed them into a mass of ruin, on whose charred remains are written as in letters of flame,—"And all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." (Rev. ii. 23.)

Such was the reduced and degraded condition of the eastern churches when Mohammed appeared. "Indeed," says Washington Irving in his interesting life of the prophet, "the schisms and bitter dissensions among the Christians of the East had impaired their orthodoxy, weakened their zeal, and disposed them easily to be led away by new doctrines." And what must not have been their intensely vicious condition, their carnal corrupt state when the same writer could say of the early career of Mohammed and his sensual doctrines, that "the faith he had hitherto inculcated was purer than that held forth by some of the pseudo Christians of Arabia!" The Christian name had become a by-word and a scorn, and Mohammed was the scourge for a faithless host who had "left their first love."

Is there not in all this a lesson for modern British churches? To what is their *pride* tending in those gorgeous fabrics, with lofty spires and useless pinnacles, which everywhere bestud the land? To what is their vaunted *respectability* leading, when persons are honoured according to their wealth, and deemed eligible for office in proportion to their money? And to what is their *open communion* pointing, but to a state of things where expediency shall be the rule, and *strict* obedience to Christ the exception? Let them, however, beware! If they continue proud, worldly, and loose,—if they practically prefer "the honour that cometh from man," some similar scourge may once more be permitted to bring them back to repentance and the Bible.

A.

* "Our Lord God the Pope," was frequently claimed for the Roman Pontiff, and the "canon law" grants it even yet, unless recently changed.

"HEIRS OF SALVATION."

Leaves from my Note Book.

By a Yorkshire Preacher.

(No. 7.)

"Heirs of salvation." Heb. i. 14.

In God's most blessed word, the Lord's people are said to be heirs of many things, all of which are good and invaluable. They are called "heirs of promise," "heirs of God and joint heirs with Christ," "heirs of righteousness," "heirs of the grace of life," "heirs of the kingdom," and here the whole is summed up in their being called "heirs of salvation." Saith the Apostle with regard to angels, "Are they not all ministering spirits, sent forth to minister for them who shall be (or are) heirs of salvation?"

Salvation implies deliverance from danger. None, therefore, can be saved who have not been in danger. Lost and ruined through Adam's fall, the whole human race have been in danger, and through actual transgression have become subject to the righteous curse of God's holy law and its condemnation. God's elect thus became, as the Apostle affirms, "by nature children of wrath even as others." All men are in danger who live in sin, delight in evil, and serve Satan. With God's secret purposes towards them we have nothing to do; some of them may be, for aught we know, among the number of God's chosen ones. But as that is not as yet revealed to us, all that we have to do is to point out to them their *state* as being sinful and dangerous. O sinner, if thou canst love sin, and live in sin, thou art in the greatest danger; thou standest over the burning gulph, and the very next hour may witness thy destruction. Indulge not the hope for one moment that thou art among the children of God. Thou hast chosen the devil, and the devil hath chosen thee, thy sinful state being witness. Only those who bring forth the fruits of righteousness and have put on the Lord Jesus Christ, do we know as being out of danger.

Our state is so dangerous that we cannot save ourselves. No effort of ours will serve to wipe away the guilt of original sin, or actual transgression. How could we do this? Without shedding of blood there could be no remission, and if we shed our own, of what use would be guilty blood? The law of God which we have broken in all points demands satisfaction in every point. How can we give satisfaction in any point? We cannot give the satisfaction required.

> "Not the labour of our hands,
> Can fulfil the laws demands;
> Could our zeal no respite know,
> Could our tears for ever flow;
> All for sin could not atone,
> Christ must save, and Christ alone."

Yes, there is the conclusion of the matter. Salvation hath its origin in God. His grace contrived the plan; his grace carried it out, and his grace will ultimately finish the work in glory everlasting.

But God's people are here said to be *heirs* of salvation. An heir is one who succeeds, or that will succeed to the inheritance of another after his death. This is just the case with the heirs of salvation. Salvation and its blessings flow down to them through the death of the testator. This the Apostle tells us in Hebrews, "Where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Christ is the testator of the heirs of salvation; all the blessings of salvation were in his hand by right of gift and purchase; but there was a necessity that these blessings should be bequeathed to his heirs by virtue of his death. Unless he had given himself up to death, as stern justice demanded, and the perfections of God required, no salvation would have been realized, no inheritance secured. But Christ died—died as the substitute of his people, and by his death made them his heirs.

But where is the will? In the Old and New Testaments. The former was published before Christ's death, and was ratified by his typical death and sacrifices; the latter was published after his death, and was ratified by his actual death and sacrifice. The first Testament does not stand in opposition to, or differ from the last, except that the last is more clear and comprehensive, setting forth in plainer terms the blessings that flow to the legatees. The Bible then is the will of Christ to his people; it is the charter of their spiritual liberties; in it their names are registered in living characters; in it they learn what they are heirs of, and they may well, therefore, peruse it with pleasure.

But what is recorded in the will? What do the heirs of salvation read therein, with regard to themselves? They read therein that God hath of his own free will chosen them to be heirs of salvation from everlasting. That he gave them to his Son to save, not for any good in them, but because it seemed good in his sight; that he might justly have left them to perish had he chosen so to do, saying, "These are rebels of the blackest dye; they have sinned beyond all hope; cast them out of my sight, and bind them for ever in chains of darkness;" but that he said it not, that his bowels of compassion were moved towards them, so that they might in after ages be a people formed for his praise, who should ever have as the burden of their song, "We love him because he first loved us." They read therein how the Lord Jesus engaged in the councils of eternity to become their substitute; how in the fulness of time he put aside his royal robes of glory, and on wings of love came down to earth to become a worm and no man, that he might fulfil the law on their behalf, and drown all their sins in his most precious blood on Calvary. They read how through his atoning, finished work in death, and triumphant resurrection and ascension, all their enemies have been conquered, the justice of God has been satisfied, and in their glorification, God too, shall be eternally glorified. They read therein how the Holy Spirit, did in the same eternal councils engage in the day of God's power to make them willing to forsake the evil way, to seek God, to give themselves to God's service, to be sanctified for the Lord Jesus on earth; and to guide their feet infallibly to glory. They thus read therein that through God's grace they have been saved from hell,—a hell of eternal suffering—the suffering of loss, and the suffering of sense—a hell concerning which it may be said, it is "the wrath to come," and when ages shall have passed away it will still be "the *wrath to* COME." They read too therein that all things are theirs, "whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are theirs, and they are Christ's, and Christ is God's;" and, added to this glorious climax, they find exceeding great and precious promises given them, without money and without price, not one of which shall ever be broken, and all of which have reference to the life that now is and that which is to come. And, not to mention other blessed things that they read therein, they learn that they are at peace with God through the peace-speaking blood of Jesus, that they are invited at all times to come boldly to the throne of grace, that they may obtain mercy and find grace to help in time of need, they have liberty to draw near to God as sons, and call him sweetly "Abba, Father," that all privileges of the gospel dispensation fall to their share, and that all their sorrows, trials, temptations, infirmities and sufferings, do only work for their good, to prepare them for their rest, and fit them for heaven's eternal worship. Thus, as they read the will, they are led to look beyond the world and all its changing scenes, beyond the struggle of death and the narrow grave; they see by faith their spirits carried by angels into the Saviour's bosom; they look onwards to the resurrection morn, and see their bodies purified by death, reunited again to their waiting spirits, that both might be partakers of the heavenly bliss; they see themselves rising with Christ and his heavenly train to the pearly gates of the celestial city, and hear the joyous shouts and acclamations of the heavenly hosts, as the everlasting doors are lifted up and the King of glory enters in. All this they see by faith as they read this glorious will, and when they think of the glorious reality, who can wonder that they should sing,—

"Salvation! O the joyful sound,
'Tis pleasure to our ears;
A sovereign balm for ever wound,
A cordial for our fears.

"Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound."

Oh, it is something to be an heir of salvation! This is to be God's heir. Some think much of being heirs to men of title, honour, and wealth. Let a beggar be taken up while prowling about the streets to obtain a precarious living, be stripped of his rags, and raised from his low and degrading condition to be a king's heir; without doubt, he would think for the time, that he had reached the summit of human happiness. At death, however, he would have to leave all behind. What would all then amount to? All would be vanity, and less than vanity. But God's heirs are heirs of an immortal inheritance. A gentleman, one day, took a friend of his upon the leads of his house, to show him the extent of his possessions. Waving his hand about, "There," said he, "that is my estate." Then he pointed to a farm, "Do you see that farm?" "Yes." "Well, that is mine." "Do you see that house?" "Yes." "Well, that too is mine." Then, said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village who can say more than all this." "Indeed, and what can she say?" "Why she can say, Christ is mine." The heir to worldly wealth looked confounded and said no more. Better be an heir of poverty and an heir of heaven, than an heir of wealth and an heir of hell. Sinner, art thou an heir of salvation? Canst thou read thy name or thy character in the will as one for whom Christ died? Then rejoice in this if thou canst,—none can *cheat* thee out of thy lawful possessions. Thy name shall not be erased out of the will by fraudulent hands; what is marked out for thee thou shalt have; thou art kept for the inheritance, and the inheritance is kept for thee; for God hath so ordained it that the provisions of the will shall never be disputed, and that the true heirs shall never be overlooked or forgotten.

THE FULNESS OF CHRIST.

"For it pleased the Father that in him should all fulness dwell;"—COL. i. 19.

No man can truly understand the Scriptures but as he understands Christ, for he is "the Spirit of prophecy," and to him "all the prophets bear witness." He is to the whole revelation of God what the sun is to the planets, the heart to the human system, and the law of gravitation to the material universe, the *master principle* by which all the rest are worked and around which they all revolve. But what would be astronomy without the sun?—or anatomy without the heart?—or natural law without gravitation? And with equal propriety it may be asked what is Revelation—what the gospel—or what religion in any degree, without Christ? Hence the indispensable necessity of understanding him, in order to understand the government, the gospel, and even the nature, of God.

It is impossible, however, to understand Christ but as we apprehend his fulness in its own nature, as deposited "in him," and the important consideration that it is the Father's pleasure to deposit this fulness in Christ. A few thoughts on each of these points may, through the blessing of the Holy Spirit, be useful to every reader of these pages.

I. *The nature of this fulness.* It is no common fulness, no creature sufficiency, no created resources, but it is a fulness of the very highest kind. The Greek "pleroma" gives it the power of *the fulness* as standing out distinctly from every other, and over and above them all. It is a special fulness for a special purpose of infinite magnitude, and is a deposit of resource equal to the utmost exigency required in its accomplishment. It is not therefore, a natural, or a providential fulness merely, but one which, while including these in all their possible extent, embraces a far wider object, marking

out for itself a far more comprehensive circle of action, and aims distinctly and determinately at infinitely nobler results.

1. *It is a gracious fulness.* All that the work of grace requires or implies through time and in eternity, is here. Here *alone* is the Holy Spirit without "measure" or stint, or limit, (John iii. 34.) Christ received this when "he led captivity captive," and took possession of "all power in Heaven and in earth." By this he gave wonderful gifts unto men, (Acts ii. 33; Eph. iv. 8—14) on the day of Pentecost, and by the Eternal Spirit through whose grace he works, he carries on his cause against the rebel universe. In all the grace of pardon, regeneration, justification, final perseverance, and glory in the issue, he displays a fulness that nothing below Almightiness can assume to equal. By this he calls the dead to life, cleanses the foulest believing sinner, justifies the ungodly, makes even "the feeble-minded" strong as giants to overcome, and places his chosen ones in glory. In trial, danger, and death, he speaks in the language of this fulness to every saint and says, "My grace is sufficient for thee."

2. *It is an unlimited fulness.* No language can exceed in description the reality of this resource. It is the fulness of God —*the fulness of the Godhead bodily,*—and is co-extensive with the Divine in all the attributes of the eternal. And who can limit God? Who, throughout this vast universe, can point to the line and say, "Thus far is God, and no farther." Who would dare utter the bold impiety, and impudently set bounds to him that filleth all in all? Can there be a distant part of being—a dismal vacuity beyond the reach of light, and life, and thought, where it may be declared "here there is no God." Awful folly! Black and deadly pride even to harbour the thought! No conception can be formed of God short of the Infinite. And what creature intelligence can grasp infinity? And who can separate the infinite resource from the infinite in being? If this is an impossibility, then it follows that wherever God is there is an unlimited fulness, and this is the amazing wealth of Him who possesses "the fulness of the Godhead bodily." Wide as creation—extensive as Infinite being—and unlimited as the nature of God—such is the fulness of Christ.

4. *It is an inexhaustible fulness.* The history of Patriarchs, Prophets, Apostles, and Martyrs, and of the universal church of God's elect, is but one continuous stream of supply—one unbroken development of the inexhaustible resources of this amazing fulness. It has called a countless host to life in God through Christ;—it has pardoned sins numerous as the sands on ten thousand oceans;—it has justified an ungodly race who are rapidly filling heaven;—it has sanctified the most unholy, and presented them "faultless before the throne of God," and it engages to employ its power, wisdom, and mercy, without cessation or repose, until it shall have "put down all rule, and all authority and power," that stand opposed to God, that "he may be all in all." And will it fail? Has it ever failed? Can sterner opposition arise than has been already defeated? Or will he who holds this fulness forget his pledge or be unable to fulfil it, where he has declared that "the gates of hell shall not prevail?" No. Never. The streams that flow from this fulness are spreading wider and wider, and as they roll on in their noble abundance, we can see in the future of their unchecked expansion "the fulness of the Gentiles," and the recovered Jew, borne along by these waters of life, and combining with a renovated world to attest with one universal burst of triumph, that no opposition can be too strong, no enemy too mighty, no undertaking too great for the inexhaustible fulness of Christ. Its wonderful supplies in the past have not diminished the fountain, and its far mightier work yet to be accomplished will not exhaust the stream. Equal to all the wants of the past, it will remain "above all that we can ask or think," active to meet all the exigencies of the future, and whether it be to save the individual sinner who cries aloud for salvation, or to redeem the universal and long oppressed church from sin, and death, and hell; it will be found boundless as the wide creation, and inexhaustible as the being of God.

4. *It is an everlasting fulness.* Following the believer through life, the stream will continue to flow on in all its wealth to a nobler world, and there it will expand to an ocean unlimited as the love of God. There grace will be ripened into glory, and when "that which is per-

fect shall have come, then that which is in part shall be done away." But even in glory, it will continue to be the fulness of Christ, for "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto *living* fountains of waters; and God shall wipe away all tears from their eyes." And as the worship will be rendered "unto the Lamb for ever and ever," and to him that sitteth upon the throne,—so it follows that the Lamb—their own great Sacrifice—he who shed his blood *for them*—will "for ever and ever" pour out upon them whatever stores of his fulness shall constitute their "glory everlasting." Onward and onward, as endless ages roll into the fathomless future, they will drink of his fulness, in all the riches of his glory, and in all the raptures of his unquenchable love.

"No darkness, no night, neither sorrow nor pain
Shall dim their full splendour nor grieve them again; [adore,
The Lamb on the throne whom they love and
Shall fill with his glory, their life evermore."

II. THIS FULNESS IS "IN HIM," EVEN CHRIST.

This part of the verse is very emphatic and full of profound meaning. In the 20th verse, it is repeated with a double affirmation, "by him to reconcile all things unto himself; *by Him*, I say, whether they be things in earth, or things in heaven." So also in Eph. i. 10, "all things in Christ"—"even in him." As if the Spirit would have us distinctly to understand that this fulness is in him *alone* and in no other; that it could by no possibility be in any other, but must be deposited exclusively "in him," "even in him." The iteration of this truth, so clear, so determinate, and so unmistakeable, but serves to show the vast importance of the fact that this fulness is "in him," "even in him."

1. *It dwells in him personally.* Christ is a person and not a spirit *alone*, a man as well as pure Deity,—Immanuel as well as "the Mighty God." In his person he represents both God and man, hence he could say what no other being in our common humanity could say, "He that hath seen me hath seen the Father," and "I and the Father are one." No Moses or Elijah, no Peter, Paul, or John, could have presumed to utter such statements as these. In their mouths the very attempt would have been blasphemy, from which those holy men would have recoiled with the utmost horror. But this Divine person could assume the equality with a perfect right, for in that person "it pleased the Father that all fulness should dwell."

2. *It dwells in him officially.* And for no other purpose could it dwell in him "bodily," for in that body he bore the character purely of a great representative. As the Reconciler, and Saviour,—as the Protector, Sustainer, and Glorifier of his Church,—as its Prophet, Priest, and King,—he was a representative person. As the first Adam represented all his future family, so Christ represents all his, the one in a creature dependance, but the other in an Almighty fulness. Hence, Christ having undertaken a representative character, and in that character to accomplish an infinite work *for others*, it pleased the Father to place in his hands "all fulness" for the due accomplishment of that work, that there might be no failure, no defect, and nothing lacking in conducting the enterprise to perfection. It was an Almighty work, to pardon, renew, and save everlastingly,—and its due performance required an Almighty fulness. This fulness the Father was pleased to make over to the Son as "the Son of man," the "head over all things to the church." As God, it was his own property, *apart from the church*; but when he undertook to represent his church, the Father was pleased to transfer this fulness to him in that representative capacity, that he might hold it, employ it, and communicate it, for all those whom he undertook to represent. Hence this fulness is held *officially*, and of that fulness his much loved people receive "and grace for [upon] grace."

3. *It dwells in him permanently and unchangeably.* In the possession, the employment, and communication of this fulness, he is "Jesus Christ, the same yesterday, to day, and for ever." As the Lord of the church, he is "alive for evermore." As the High Priest of his people, "he *ever liveth* to make intercession for them." Possessing this fulness for them alone he addresses them in a suitable exhortation when he says, "Ask, and receive, that your joy may be full." No day, no hour, no time of trial, danger, or distress, but he is at hand with this Divine fulness; and if at any period of

life, or any moment of distress, we are wanting in grace to meet the emergency, he reminds us of the cause by assuring us that "Ye have not, *because ye ask not.*" Verily, we are never straitened in him, but in ourselves alone.

4. *It dwells in him exclusively.* And this as much by the appointment of the Father as from the necessities of the case. It "pleased the Father" that it should be so, and if it so pleased the Father, why should it displease any of us? Why cavil at this Divine arrangement? Are we greater than the Father that our "pleasure" should be consulted in such a case? Yet this is what the Socinian and the Deist would have. "Why," their systems ask, "why place the whole matter in Christ? Why make so much of him? Why would not some other arrangement do quite as well?" The answer is, that it hath "pleased the Father" so to decide, and surely what pleases him ought to please you. If it has pleased him to place "all fulness" in his hands so that "no man can come to the Father but by him," that there shall be "no other name given under heaven among men whereby they can be saved," and that "other foundation can no man lay than that is laid;"—if this has so "pleased the Father" that as a consequence he has shut up this fulness in Christ his Son, so that it dwells in him "*exclusively*," and can be found in no other being in the universe; why, O thou Socinian,—why, O thou Deist, do you cavil at the arrangement? If it hath pleased the Divine Father "who is over all God blessed for ever;" is it not the height of wicked pride that you should be displeased? What is man that he should be consulted at all? Of what importance or weight can his displeasure be? If God is pleased, what does it matter, that shallow, empty, vain men find fault? If they want something else—if they object to the *exclusive* arrangement that makes Christ everything, and nature, law, and human merit, in matters of salvation just nothing at all—or but "dung and dross"—let them take heed, for if the "fulness" is in Christ alone by the pleasure of the Father; then whosoever rejects Christ, shuts himself out of hope, and life, and heaven. The "fulness" is in him *exclusively;* if they refuse to seek it there, then there remaineth to them and to all who are like them, "a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Practically, their conduct declares, "What if it pleased the Father, it did not please us, and we will not bend to such an arrangement." Vain man! Beware in time, and remember that he that "honoureth not the Son honoureth not the Father which hath sent him," and the impious deed will surely meet with its own reward.

III. *We are to enquire into the reasons for the Father's pleasure that this fulness should dwell in Christ.*

W. S.

(To be concluded in the next.)

VERBAL INSPIRATION.

(From the Hand-book of Revealed Theology, by J. STOCK.)

THE Scriptures are called Holy Writings, because they were "*divinely breathed forth*," or inspired. And this is true of *the whole canon;* of everything which Paul, as a Christian Jew, would include under the term *scripture.* All scripture is comprehended in this testimony (2 Tim. iii. 16). The primary record was written by God's own direction. He inspired every sacred scribe in every part of his work. Paul says nothing about *degrees* of inspiration in the various parts of the record. His assertion as much applies to the books of Chronicles as to the book of Isaiah. Of every sentence, word, and letter, in the original manuscripts of divine truth as God inspired them, the apostle speaks.

Besides, *in Holy Scripture we never meet with anything like a distinction between the inspiration of the thoughts conveyed, and the words in which they are expressed.* Of God's *spoken* revelations we read that they were the Lord's *words*, and not merely his *thoughts.* "The WORD of the Lord:" "Thus SAITH the Lord:" "My WORDS:" "God SPAKE in time past unto the fathers by the pro-

phets:" this is the *invariable* style in which divine revelations are introduced. *The very words are said to be the Lord's; never the thoughts only.* We have looked carefully into these passages, and such is the result of our investigation.

And so with regard to the written word, *the inspiration is affirmed of the writing, and not merely of the facts or doctrines recorded.* In addition to Paul's testimony, that "all scripture" literally "*writing*" is given by inspiration of God, we have the language of our Lord himself: "Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the WORD of God came, and the SCRIPTURE cannot be broken; say ye," &c. (John x. 34, 35.) It is observable that this controversy was about the right application of a *word*, and that our Lord settled it by an appeal to the very same words of a passage in the Old Testament, adding to this *verbal* reference his own majestic dictum, "the scripture" (that is, the Scripture as a whole, doctrines, facts, and *words*, included) "cannot be broken." The context makes it *certain* that our Lord refers to the very *words* of the record.

In addition, our readers may ponder the following passages: "I will shew thee that which is noted in *the Scripture of truth*." (Dan. x. 21.) Not merely was the original revelation true, but the writing of it was infallibly true. "The words of the Lord are pure words," (Psa. xii. 6,) that is, pure from the least admixture of error or sin. "Every *word* of God is pure;" (Prov. xxx. 5,) there was not in the original transcript of his thoughts a single word of error.

And so throughout. God took care that the thoughts, &c., which he had revealed to men should not be *misrepresented* in the process of committal to writings. An error in the latter case would have been incalculably worse, and more widely spread in its injurious influence than in the former; for the spoken revelation was often only for one age and people, whereas the inspired record was intended for all centuries and nations. Would Jehovah allow his sublime doctrines and counsels to be annulled by verbal inaccuracy? But there was only one way of preventing this, viz., by superintending by his own Spirit, the transference of his revelations to writing, and thus guiding the penman to the selection of right words.

If the Bible be an inspired book at all, in the sense in which Christians ordinarily understand that phrase, then its inspiration must, from the nature of the case, extend to its words. For the very obvious reason that the Bible is *a book of words.* Books chronicle facts and thoughts *in words.* We think in words, and we write in words; so that thoughts *cannot* be inspired apart from the inspiration of the words that convey them; nor can records be inspired apart from the words which in fact *constitute* the record. An inspired record, therefore, in which the writers are under no divine influence as to the words employed, is an absurdity, *a contradiction in terms.* If the *words* are not divinely approved, what becomes of the authority of the document? No book, *as a book* can be regarded as inspired, if the *words* which compose the book are not written under divine influence.

For correctness of expression is necessary that the revelation originally made may be really and truly transmitted. How can we tell that we have in very deed God's thoughts, if they are conveyed in words which men, unaided by the inspiration of the Holy Ghost, have used? May they not have failed to transmit the exact shade of sentiment or doctrine intended? If the *words* were not prompted or controlled by the Divine Author of the *truth* to be made known, what guarantee have we that we have that truth at all?

And this argument derives additional force from the fact, that *much of Holy Scripture was at the time at which it was written, mysterious even to the men who wrote it.* After they had penned the sacred word, they had to pry into its meaning. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now repeated unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven,

which things the angels desire to look into." (1 Pet. i. 10—12.) It is plain from this passage, that many of the predictions of the ancient prophets were unintelligible to themselves. They had to investigate the meaning of their own utterances. Now it is clear in all these cases, the holy seers must have been supplied with the *very words* in which they spake and wrote.

Fragments and Choice Sayings.

STRONG FAITH.

Bishop Hooper to certain godly persons, both men and women, who, being met together for prayer in a private house in London, were suddenly seized and cast into prison by the Papists.

Be not afraid of your adversaries, for he that is in you is stronger than he that is in them. Shrink not, although it be pain to you. Your pains are not now so great, as your joys shall be hereafter.

Read the comfortable chapters to the Romans viii., x., xv.; Heb. xi., xii. And upon your knees thank God that ever you were accounted worthy to suffer anything for his name sake. Read the second chapter of St. Luke's gospel, and there you shall see how the shepherds that watched their sheep all night, as soon as they heard that Christ was born at Bethlehem, presently went to see him. They did not reason nor debate with themselves who should keep the wolf from the sheep in the mean time, but did as they were commanded, and committed their sheep unto him whose pleasure they obeyed. So let us do now, when we are called, and commit all other things unto him that calleth us. He will take heed that all things shall be well; he will help the husband, he will comfort the wife, he will guide the servants, he will keep the house, he will preserve the goods. Cast all your care upon God, for he careth for you.—*Fourth of January, 1555, John Hooper.*

FIDELITY TO GOSPEL TRUTH.

NOT to come out boldly and honourably on the side of truth, gospel truth, and the naked and simple truth as it is in Jesus; but to dodge about hither and thither, and not to come to some certain point, nor establish any particular doctrine; but to leave everything at an uncertainty, and on a dubious footing; and to keep the saints of God in the dark about what we are, and where we are, is tantamount to treachery and fraud; and it evidently betrays a cowardly spirit, a benighted mind, and a barren heart; and such men are not fit for "stewards of the mysteries of God," nor for a place in the camp of Israel. I hope we shall never be guilty of such base intrigue and cunning artifice; but "speak the truth in love," and "know nothing among men, save Jesus Christ, and him crucified." And by pursuing this course, we shall gain these important points; viz., the approbation of God, the esteem of Christians, and the *marked displeasure* of graceless professors, and carnal preachers.....Under whatever pretext a man imprisons divine truth, he imposes on the souls of men, commits an outrage on the gospel, acts the part of Judas, and undeifies God: and he had better never have come into life, than to be found guilty of crimes so capital and heinous. And for men to shuffle about, and mince, and mar, and chop, and change, and play the quack in religious matters, is as odious as the sin of Sodom; and yet we have not a little of this sort of work going on among us.....When God raiseth up a man and sendeth him into his vineyard to labour, he should "speak the things which become sound doctrine," and not corrupt the word of God; and rightly divide the word of life, and not jumble truth and error together; and separate the precious from the vile, and not yoke carnal professors and the true sons of Zion together; and contend for the faith once delivered to the saints, and not to be ashamed of it.—*Osbourn.*

"Love not the world, neither the things that are in the world."

A Page for the Young.

LITTLE FRANK.

THERE was once a child who was far away from his father. His name was Frank. He was born in the hot country called India. His dear mother was dead, and so were three little brothers who used to play with him. Frank was the only one left to his father, and very dearly did that father love him.

After some time, Frank was taken ill, and the doctor said that if he did not leave India he would die. This was sad news to his father. So, to save his life, he was sent to England.

A lady took charge of Frank, for the father could not leave India. As they sailed in a ship, the poor boy was very sad in his heart. He used to sit in a corner of the vessel and weep.

There was an old sailor on board the ship, who pitied the little pale child. He would often sit down with him, and tell him nice stories. He spoke about the great deep sea, and far-off lands, and many other things. Then Frank told the sailor of his great trouble, and that he feared he should never see his father again.

The old man tried to comfort the little boy. He said that if he truly loved his father, he might fancy that he was nigh to him all the day long. He could do everything he had taught him to do, just as if his eye were upon him. He might say the prayers and the hymns his father taught him, as if he were with him. He could do all things as if he heard his voice, and felt his soft kiss on his cheek.

And Frank found the old sailor's words true. During that long voyage, he used to sit alone, and think of his father. It almost seemed as if his father were with him and spoke to him. Then he was happy, when he began to enjoy what he called "heart-visits to papa."

After this manner we can go to Jesus. He is not to be seen with our eyes, but we may take delight in thinking of him. We may think of what he did and said, and how he lived and died for us. "Coming to Jesus," then, is to think of him with trust; it is to have the desire of the heart toward him, and the prayer of a little child on earth is heard in heaven at the very moment it is spoken. And in the same moment an answer may be given.

It is a great thing to speak to Jesus. He is the King of kings and Lord of all. Angels bow before him. All who are in heaven serve him. But if we pray with the heart, he will be sure to hear us.

A NEW HEART—WHAT IT IS?

CHILDREN often hear and sometimes speak about a "new heart." But do they quite understand what the words mean?

A teacher once asked a little girl in her class: "Do you think you have a new heart?"

"Yes, teacher, I hope so," replied the child.

"What makes you hope so?"

"Because I love the things which I used to hate, and hate what I used to love."

That was a good answer. All of us "by nature" love sin. But when God gives a child a new heart, that child would rather please God than please himself—and wishes to do God's will more than anything else in the world. Dear children, have you a new heart?

JAPAN, THE GREAT BRITAIN OF THE EAST.

JAPAN is the Great Britain of the East, and lies off the continent of Asia, opposite China, which is its France, with its Denmark, Sweden, and Russia in the Corea. The sea-coast off China is mostly flat, but as you draw in to Southern Japan, scenes are disclosed like those which meet the eye on the Isle of Wight, or on the woody hill-sides of the coast of Devonshire. The shore is bold, and the waters deep, and there is a beautiful diversity of hill and vale, hills are cultivated to their tops, deep green with blades of wheat, and brilliant with the yellow of the rape-seed. On close inspection, you see the fields divided and the lanes and roads lined with hedge-rows, straight, close-clipped, and flowering, as in Warwickshire. It has a very large population, who are all heathen. Can we do anything to send them the blessed Gospel?

Correspondence.

AN IMPORTANT ENQUIRY.

MR. EDITOR: MY DEAR SIR,—Will you have the kindness to insert the following query in your excellent Magazine? Did Christ, when he died and purchased the church with his own blood, purchase anything but the Church? That is, the various blessings the saints receive while here in this world, the rest they shall enjoy hereafter, and the bright crown they shall have put on their heads,—were they purchased by the blood of Christ? If some one of your able writers will have the kindness to take it up they will greatly oblige, Yours truly,

HEYWORTH STOTT.

Trough Gate, Bacup,
Dec. 14, 1861.

[We willingly insert the above enquiry and respectfully invite *brief* replies from any of our readers who, from thought and reading, are competent to throw light upon the subject. In the mean time we subjoin a few extracts from well known divines whose opinions, on one branch of the question at least, are calculated to assist in explaining the other parts.—ED.]

The great *Dr. John Owen* in his work on the Holy Spirit, speaking of heaven, says, "Christ himself in his own person is the heir of all things; so he was appointed of God, and therefore the whole inheritance is absolutely his. Man by his sin had forfeited his right to all the ends of his creation, both on earth and in heaven. Death and hell were all that the human race were entitled to. But yet all the glorious things that God had provided were not to be cast away; an heir was to be provided for them. When man had lost his right, God did not so take the forfeiture, as to seize it all into the hands of justice, and destroy it; but he invested the whole inheritance in his Son. This inheritance, as to our interest in it, lay under a forfeiture; and as to us, it must be redeemed, before we can be made partakers of it. Wherefore the Lord Christ, who had a right in his own person to the whole, was yet to redeem it from under the forfeiture, and purchase the possession of it for us: and thence it is called the *purchased possession*. And hereon he became the great TRUSTEE for the whole church, and had their interest in this inheritance committed to him. No man, therefore, can have any right to it, but by virtue of an interest in Christ, and union with him." Page 409, 410.

Dr. Thomas Goodwin, on Eph. i. 14, expresses himself thus, "And, first, to speak a little to that of bargaining. It is true, my brethren, that heaven is a free gift, and there is no buying and selling between us and God about it in a proper sense. Yet let me tell you of this first, that Jesus Christ bought it, it is his *purchased possession* for us. Now as we sinned, Jesus Christ paid the debt, and he purchased the possession, and we have the earnest of the bargain.

And it was exceeding proper it should be so. Why? Because we are Christ's, we are one with him. It is my purchased possession, saith Christ, give them the earnest of it for whom I purchased it, and it is all one as if you give it me." Vol. i. p. 255.

Dr. Gill upon the same passage with Dr. Goodwin, differs from that learned divine in his interpretation of the text, and says of heaven that it "is never said to be purchased, nor can it with any propriety be said to be redeemed." Yet the good Dr. says on the former part of the same verse, that heaven "is the Father's gift, his bequest, and belongs only to children; it comes to them *through the death of the Testator Christ*, and is for ever."

The excellent commentator *Thomas Scott*, speaking of the work of the Spirit in believers says, "Thus our Lord prepares their souls for the inheritance *which he hath purchased for them*."

Richard Baxter in his Saint's Rest, chap. 3, expresses himself thus, "It is a most singular honour of the saint's rest, to be called *the purchased possession*. That is, the fruit of the blood of the Son of God; yea, the chief fruit, the end and perfection of all the fruits and efficacy of that blood."

And the pious *Dr. Watts* has taught us to sing in one of his most beautiful hymns:—

> "All things are ours, the gifts of God,
> *The purchase of a Saviour's blood.*"

Any replies are requested to be as brief and direct as possible.

Poetry.

SIMPLICITY AND HUMILITY.

"The Lord preserveth the simple: I was brought low, and He helped me." (Psa. cxvi. 6.)

God granteth to the humble heart
The boon of preservation;
And love Divine will aid impart
To true humiliation:
Then be, O Lord! to me assign'd
A simple heart—a lowly mind.

Think not simplicity allied
To folly, or to weakness;
It is obedience, testified
By love, and faith, and meekness:
Though child-like may appear its charm,
'Tis manhood's strength in God's right arm.

Nor in humility deplore
A mean or servile spirit;
Its votaries' hope to heaven may soar,
Their might—a Saviour's merit:
And they, in purer realms above,
Be more than conquerors, through His love.

The simple are the truly wise,
The humble the most glorious;
That power and wisdom Heaven supplies,
Alone are found victorious:
And as man's nothingness is shown,
Salvation from the Lord is known.

Bernard Barton.

"LAMB OF CALVARY, SLAIN FOR ME."

"Lamb of Calvary, slain for me,
Yes! I come, I come to Thee!
From a world of sin and shame,
Where but few confess thy name,
From a world that *crucified* Thee—
When thy *nearest* friend denied Thee;
From the sins I used to cherish,
From the joys of earth, that perish;
Turning to the joys that live,
Which the world can never give,
Lamb of Calvary, slain for me!
Now I come, I come to Thee.

"Oh! how oft Thou bad'st me come!
'Weary wanderer, hasten home;
Sinner, sorrowing o'er thy guilt,
I can heal thee, if thou wilt;
Are thy sins of scarlet stain?
I can wash all white again;
Dear, though disobedient child,
Wilt though not be reconciled?
Thee, for whom my life was poured,
Turn not from thy dying Lord.'
Lamb of Calvary, slain for me,—
Oh! I come, I come to Thee!"

Reviews.

Puritan Divines. Being Vol I. of the Works of Thomas Adams, containing Sermons from texts in the Old Testament, &c. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. Pp. 506.

The "Puritan Divines" formed a splendid constellation in our northern hemisphere. If every star shone not with the brilliance of the first magnitude, they assisted by their more subdued light, to supply greater beauty to the celestial panorama. Indeed, in all possible connections, variety and contrast are essential to real beauty. Perfect sameness would be perfect tameness, and an hemisphere of stars *all* of the first magnitude would be too brilliant to be pleasant, and too gorgeous long to invite the eye. Whatever is *grand* soon palls upon the taste, and we turn away to some humbler or more varied object for relief from what is felt to be too imposing to please us long. If in Adams we have not the profundity of an Owen, the majesty of a Howe, or the pathos and tenderness of a Sibbes, we have far more fire, and a greater degree of natural eloquence, than in the three combined. His fire indeed was frequently too fierce, and his eloquence not sufficiently disciplined; but while we admit that greater restraint would have given him greater steadiness, and added weight to his otherwise beautiful productions, we contend notwithstanding, that for force, vigour, and ease, he stands among the first of his class.

"Every reader," says his present Editor with great propriety, "who can appreciate genuine English manliness, decided sentiments, and frankness in expressing them, will receive a rich treat in the perusal of the works of Thomas Adams. He has been styled the Shakespeare of the Puritans,"—and we would remark that this distinction is both appropriate and deserved.

But it is with the doctrine of the man that we have chiefly to do. Yet we would not confess to so much rusticity as to ad-

mit an indifference to style. For our parts we like a good doctrine to appear in a *good dress*; hence we have but small sympathy with some excellent people who are utterly reckless of *manner*, in their very proper concern about *matter*. In order to be orthodox we need not become barbarians; but rather, being in charge of great truths, we should act on the Spirit's advice by Paul to Titus, and employ "sound speech," that we may all the more commend "sound doctrine—to convince the gainsayers." This Adams did with marked success; and no enlightened reader can peruse his works without feeling the energy of the language in which the writer conveys his thoughts.

But while forcible beyond most of his contemporaries, Adams was as thoroughly evangelical as any man of his day. He exposed vice with a power that is frequently tremendous, and he warned the sinner with a fidelity that modern divines would do well to imitate; but while he did these with a masterly discrimination, he was no less distinguished for asserting human helplessness and ascribing *all* that was good in man to the special grace of God. Can anything be more true to gospel doctrine than the following description of repentance, notwithstanding some quaintness!

"It is not many years, more incitations, and abundance of means that work it; but repentance is the fair gift of God. One would think it a short lesson, yet Israel was forty years a-learning it; and they no sooner got it but presently forgot it. Rev. xvi. 11, we read of men plagued with heat, and pains, and sores, yet they repented not. Judas could have a broken neck, not a broken heart. There is no such inducement to sin as the presumption of ready repentance, as if God had no special riches of his own, but every sinner might command them at his pleasure.....God's common blessings are not denied; his sun shines, his rain falls, Matt. v. 45, on the righteous and unrighteous; but the treasures of heaven, the robes of glory, the jewels of grace and repentance, these he keeps in his own hands, and gives not where he may, but where he will. Man's heart is like a door with a spring-lock; pull the door after you, it locks of itself, but you cannot open it again without a key. Man's heart doth naturally lock out grace; none but he that 'hath the key of the house of David,' Rev. iii. 7, can open the door and put it in." Page 54.

In this fine scriptural passage, we have the distinguishing grace of God asserted in as clear a manner as the most fastidious ought to wish; and the volume is full of such passages to abundance. In truth, Adams strews them about upon the ground like meadow flowers in the spring of the year.

One remark in the foregoing quotation deserves a close and frequent notice, which is that "*there is no such inducement to sin, as the presumption of ready repentance.*" No observation was ever more just, and very few ever more weighty. Hence *Arminianism* which cheapens repentance and every other divine grace, is, *as a system*, both pernicious and dangerous; for in proportion as repentance is made easy, in the same proportion indulgence in sin is encouraged by an assurance that we have the remedy *always* at our own command. Nothing under the sun can more directly conduct to trifling with sin than such a corrupt sentiment as this.

A Hand-Book of Revealed Theology. By the REV. JOHN STOCK, Author of "Prize Essay on Missions," &c., with a Prefatory Notice by the REV. C. H. SPURGEON. London: Elliot Stock, 62, Paternoster-row. Pp. 356.

Mr. Stock bids fair to become one of our best theological writers. Sound in all the great doctrines of the cross, decided in his views of communion, and determinately opposed to the "New Theology" of too many modern schools, he wields his pen successfully in exposing the lax sentiments of the present age, and in maintaining the "faith once delivered unto the saints." He did good service in these respects by the publication of his "Evangelical System," now some nine years since, and with improved ability he renews these exertions in the present volume. His style is clear, direct, and forcible, and his argumentative power such as many more popular writers would be glad to possess.

In this volume the Author proposes to supply "to the reader in a small compass a complete epitome of the leading truths of the gospel," and he further states that he "writes especially for the benefit of men of humbler attainments," and not for the class usually considered "profoundly erudite." This proposal necessarily prevents expansion. Consequently, the reader must not expect an elaborate "body of Divinity," like those of Usher, Gill, or Dwight, or Witsius on the Covenants; but he may look for a clear, methodical, and comprehensive *outline* of the Theology of the entire Bible.

Mr. Stock has planned out his work in five principal divisions, which he denominates,—1. Theology in relation to its standard of appeal. 2. Theology in its great Theme,—God. 3. Theology in its teach-

ings respecting man. 4. Theology as displayed in the history of Redemption. 5. Theology in its relation to the constitution and discipline of Christian churches. Under each division there is a number of chapters appropriate to the illustration of the main principle enforced, and in most instances proofs are given from the Scriptures of every conclusion stated.

The doctrine is sound throughout, but Mr. Stock candidly admits it as his belief that "unquestionably, it is the duty of every man cordially to believe whatever God sees fit to reveal." (Page 128.) We state this as due to our readers among whom, upon this point, some difference of opinion may possibly exist. Mr. Stock is not the man to "keep back" any part of that which he regards as gospel truth, and it is to his honour that he has not done so in the present instance.

On the *communion* question the Author is very decided, and he remarks with great propriety, that "It is just as clear that none but the *baptized* were admitted into the primitive churches, as it is that none but *believers* were admitted." From this he proceeds with a close argument to prove (pp. 265—270) that none but the *baptized* communed at the Lord's-table. This part of the work we specially commend to every reader of our magazine, and none the less that in this division of the book his friend, Mr. Spurgeon, "might have desired several alterations." Just here we would "alter" nothing whatever, for every such alteration would imply a corresponding "alteration" in the New Testament itself.

Without pledging ourselves to *all* the opinions of the Author, we regard the book, nevertheless, as an excellent "Hand-Book of Revealed Theology." Young men who teach or learn in our Bible classes should study it closely. It will help them to *think*, and give their thoughts a systematic character. We cannot close our remarks without an acknowledgement of the candid generosity of Mr. Spurgeon, who, though differing from the author on some points, yet has given the book a warm-hearted recommendation. Conduct such as this deserves to be imitated by all who would maintain "the truth in love."

Pictures of the Past. The History of the Baptist Church, Bourton-on-the-Water. By THOMAS BROOKS. London: Judd and Glass, New Bridge-street. Pp. 118.

The church at Bourton-on-the-Water, was one of the seven churches who in 1665 formed the Midland Association.* It was when formed a *Strict* Baptist church, but so early as 1660 it changed its constitution, and from that time, Mr. Brooks informs us the church has consisted "of Baptists and Pædobaptists in one communion."

Bourton church has been one of a *solid* character (with the foregoing exception) from its commencement. It was the field of labour of that poet-pastor, Benjamin Beddome, who ministered here for the long period of fifty-five years, during fifty-two of which he was the pastor of the church. Its history is full of interest, and cannot be read without instruction. We love our *ancient* churches, and would recommend to their younger successors to emulate their fidelity in all things, but to copy their departures from that fidelity in none.

Aids to the Development of the Divine Life. By the REV. J. BALDWIN BROWN, B.A., Minister of Claylands Chapel, Clapham. No. 2. Tearful Sowers, Joyful Reapers. No. 3. Quit you like Men. London: H. J. Tresidder, 17, Ave Maria-lane.

There is nothing whatever in these pages to induce us to abate in the slightest degree, our opinion expressed last month of Mr. Brown's divinity. No laudations of human nobleness,—no inflated admiration of the dignity of man,—no bold or boasting assertions of the "King-likeness" of fallen sinners, will teach men the gospel, though reiterated to the end of time. There must be clear and distinct *principles*, such as these tracts do *not* contain, or the gospel is not there. We give the following as a fair specimen of the whole, and if our reader can extract any single idea approaching to a gospel truth out of a huge folio of such verbiage, then we will confess to having made a great mistake:—

"Take your crown, the crown of a spiritual manhood, with you into the scene of your daily toils and strifes with men, and guard it from all stain. I cannot promise you a better stock-taking next Christmas, if that sort of balance is all that you are looking to; but I can promise you a right glorious balance, when the whole sum of your gains and losses is counted, and the total of it all is struck in the chancery of God."—No. 3, page 10.

BRIEF NOTICES.

Prompt Obedience, &c., being No. 221 of the Baptist Tract Society's issues, by T. W. MEDHURST, Coleraine, Ireland. This is an excellent addition to the Society's stock, and deserves to be widely distributed. It is written with great plainness and force, and abounds with scripture proofs for its various positions. But,—and here we

* History of the Midland Association, by William Stokes.

would gladly pause if stern duty did not forbid—how comes it to pass that *any* good brother could write a tract insisting, and very properly too, upon a *strict* obedience to the Saviour, and then himself turn away into *open* communionism? How can Mr. Medhurst look this tract in the *face* and then *open* his Lord's-table to the unbaptized without any direct authority from the Lord himself? We must honestly confess that we do not understand such a case, and are sincerely grieved that it should exist in any quarter. Indeed, the inconsistency of the present age, is one of the saddest signs of the times.

The Prayer Meeting Hymn Book. A very appropriate selection of sound gospel hymns for the most hallowed meetings of the saints upon earth. It is published by Mr. H. J. Tresidder, 17, Ave Maria-lane, London, and contains 190 most suitable productions for such a service. Yet while we give this opinion of the little book, we would not be thought to encourage a multiplication of hymn books. Rather, unless the new supply is very superior, we would advise that there be no addition to the existing stock.

The Eclectic Review, January, 1862. In a literary sense the Eclectic improves with considerable rapidity. Its articles are sprightly, vigorous, and instructive. But we are concerned for gospel truth, therefore, we could wish that a larger portion of this valuable monthly were appropriated to pure evangelical doctrine. Many of its pieces are precious as types of earthly gold; but why not give us a little more of the gold of the kingdom of heaven?

The Shadow of the Almighty. By NEWMAN HALL, L. L. B. London: James Nisbet and Co., Berner-street. Pp. 72. This pious and truly encouraging comment on Psa. xci. 1—8, is adapted to console and stimulate every true child of God. It is no milk-and-water supply, but one of "strong meat" such as we could wish to see on every Christian table. Who would not unite with the author in the following searching, but thoroughly evangelical paragraph?—"Let me not then rely upon an orthodox creed, an apostolic church, a faithful ministry, scriptural ceremonies, solemn worship. Let me not be satisfied with an intellectual conviction, a sentimental admiration of the gospel, occasional pleasure in religion, partial conformity with its requirements, and reputation for virtue and benevolence. Let me be content with nothing short of dwelling in God as my home. Let me surrender myself without reserve to Him, abandoning every other trust, serving no other Lord. Let me not loiter on the threshold, but *enter* 'the secret place of the Most High.' No more let me go in and out, but '*abide* under the shadow of the Almighty.'"—Pp. 68, 69.

Intelligence.

Foreign.

SAXONY.

(Interesting Letter from Mr. Geissler.)

MY DEAR BROTHER,—A few days ago I received your long expected letter, for which I heartily thank you. I am glad that our esteemed committee have resolved to care not alone for the *kingdom* of Saxony, but also for the duchies and provinces. So we have not only a large field of labour, and more opportunity of doing good, but also more openings for all our time and strength in the good cause. Whilst we gradually succeed in the kingdom, we shall at the same time go on and be active in the other districts; for in the kingdom things are still very perplexed. To furnish you with an idea, I will give you a few extracts from letters I received from the brethren in Oederan:—

"The other day we were summoned by the pastor (Lutheran) to his vestry. Having met there, he tried by exhortations, promises, and threatenings, to persuade us to return to, as he calls it, our mother church. As we did not yield, he attempted to frighten us with a public excommunication out of the church, and as this had no effect, he commenced to insult us and our denomination in a manner that we were rather astonished at, and said he would bring us before the court of law, which we now have to expect."

Oederan, Nov. 6, 1861.—"Our joy was great as we received your letter and the parcel of tracts. Two Sabbaths have gone, and the pastor has not yet done what he threatened to do, namely, exclude us from his church; but the other day he came to us and said, that he had ordered that nobody dare venture to come to us into our house, and if we would not believe him, we could go to the police station and enquire."

And so it is in fact; the police have now, induced by the minister, gone so far, that

they almost daily visit and examine their house; and not only we dare not venture to visit our brethren, but also other people in the town; even their relatives dare not go to them, yea, they have most strongly forbidden the single members to meet, or pray and sing together. But still most secretly they meet, but must avoid singing, since that would betray them into their enemies' hands. Recently, when the police found them together, they have even driven away father, son, and daughter, from one another, who also are members. One of them is now sentenced to five thaler penalty for tract distribution. Thus acts Pilate, being prompted by the chief priests. And all this is done to quench, if it were possible, the fire which Christ has kindled, and to hinder by all means its extension; but the Lord not only preserves, but also prospers it. In the letter mentioned already, we further read:

"The pastor also said that we should remain quite alone, but we told him (which is the case) *that already some are willing and wishing to be baptized.* In consequence of this, he has earnestly warned his people, and admonished them to be cautious of us, and if they meet one of us Baptists in the street, to go sideways, that they might not be misled by us, and said that we dared not visit any body in the place, if we did, we should be brought away by the gensd'armes."

In another letter from a brother in Leipzig, he writes:

"You hope to succeed, perhaps, better in L. than in Dresden, but I believe you will find here still greater difficulties and hindrances, and be brought soon back again. The preacher, Mr. Caspari, to whom you have spoken in the Young Men's Society, said to me, that if you would only try to make yourself observable in his diocese, he would, with all the might and means he had at command, come forth against us."

Even the lawyers despair of any success in favour of liberty for religion. I must remark that since the matters here stated stand thus, that the worldly and spiritual power will not let me move a step forward, nor permit our members in O. to meet together, I felt it my duty to write again to the Ministry (Parliament), and for this I consulted a lawyer (advocate), because he is better acquainted with the laws of the country, to see if we could get but a little footing. But after he had looked into the matter and spoken with some friends, he said, "Sir, it's all in vain to try; according to the constitution of Saxony no other religion or denomination than those we have already, which are state churches, dare be suffered here, but *must* be persecuted, and I should only be putting you to expense for nothing." I told him that still I would persevere till I had succeeded; and so I went to another one. Soon two special petitions will be handed to the highest authority. May the Lord bless this effort. We have now to wait, or at least, can't do anything better, than wait for the answer and decision. Therefore, not being able to do much here in public, I shall continue to labour in the provinces. If that should seem a strange way to you, I would say that it seems here the best way to succeed in the Lord's cause. If the magistrate does not grant us our petition, then I have gone according to the law here, and then the English ambassador, influenced by you at home, could interfere and speak on our behalf in the cause of God. And if then, the magistrate could lay somewhat to my charge, as having at any time gone against their laws, it would defeat the object of the ambassador's interference. But if on the other hand, my character and denomination are clear, it will be a recommendation; and if still they will not yield the liberty for our meeting and preaching, we must then go on the other way, by labouring in the provinces.

This, then, on a small scale, is a picture, I had almost said, of Rome and the middle ages; and this in *Protestant* Saxony, and in the nineteenth century! I leave it to you to make further remarks on it.

Since I wrote to you last, I have laboured more privately, kept up a letter-correspondence with the poor persecuted brethren in O., and supplied them in O. and L. with tracts, sermons, &c. In the middle of November I made a journey, on which I distributed about 600 tracts. At the same time, I visited the brethren in Leipzig, and made an effort to hold a meeting there. It not being permitted, I spoke with the police director himself, and had to spend almost a whole day in the police-office, where I was closely questioned as to our principles, &c., and I gave them a "confession of our faith." They wrote a great deal about our denomination, my biography and conversion, all I was asked for, and the mission I had come for; but the end of the whole was that they *vised* my passport, and wished me good speed back again to Dresden, whence I had come from. Yet the magistrate has now, at least, become acquainted with the Baptists, their existence and principles; and this certainly was first required. However, instead of going with the train direct to Dresden, I walked to Leisnig, where we have a sister, whom I

visited. I was glad to find her joyous in the Lord, and alive for him. She had spread a good report of us in the town, and made widely known the salvation that is in Christ Jesus. May it bring many fruits! The same day I went further; and on the next Saturday night arrived near Oederan, from which I am banished. As I dared not venture into the town, and our brethren there dare not meet for themselves, I had some time before written to them, and determined a certain inn, a few miles away from O., where we would meet. At the appointed hour, on the Lord's-day at eight o'clock in the morning, they met us there, there being also some others, inquirers, with them. Our joy at seeing one another was so great, that at first, scarcely one could say a word. Not to be detected, they had left the town in the dark in the morning; and because we were not quite secure in the inn, we left it, and went into a *forest*, where we soon found a spot, just as if prepared for us; there we sat down (naturally as people of the forest) on the ground, and there held our service. Alternately we sung a hymn, prayed, and read the word of life, and expounded especially the first chapter of the Revelation. This was a blessed morning indeed; the Lord made us there to lie down as in green pastures, and led us beside the still waters, giving us abundantly of his blessing, so that we felt as on Tabor's top, and scarcely could break up again. It seemed to me as if such blessings as we there enjoyed, are not to be had in commodious chapels, but only in forests and dens, by those who are hunted as partridges, like David. The Lord graciously guarded us from our enemies, and after we had again poured out our hearts before God and towards one another, every one went, strengthened anew, back again to his place.

Not to weary you, I will conclude, and affix only yet a few remarks, partly, to answer your inquiries:

1. As to the town for which I would decide myself, it certainly seems the will of God, and best of all, to choose *Halle*, at least for the present, in which I shall commence my labours with the Lord's help *in a few days*. Of course, I shall from thence keep my eyes towards the kingdom. Likewise I shall visit the whole of the provinces and duchies (also Naumburg and Altenburg), and watch to see how the Lord will open other doors, and direct us where to go.

2. I thought to send you a copy or two of my petitions to the highest authority. Perhaps they might be good for the "Primitive." But I am sorry not to have the English well enough to translate them. Perhaps you could get them translated in London. Please let me know if you wish to have these copies, and if in correct German, or in imperfect English.

Directly after New Year, I hope to write to you again, from Halle; in the meantime let me have a share in your prayers, and a place in your heart.

"Finally, brethren, farewell." The God of all peace be with you and yours in him,

MORITZ GEISSLER.

Dresden, Dec. 6, 1861.

DENMARK.

LETTER FROM MR. FÖRSTER.

IN my last, dated Oct. 14, I did not give you any particulars about my labours, I shall, therefore, proceed to do so now.

Wednesday, Oct. 2.—I left Jutland for Funen. About one o'clock at night, I reached Odense. Preached there Thursday, 3, and left then for Nyborg.

Friday, 4.—Preached at Nyborg, and Saturday, 5, early in the morning, I left Nyborg by steamer for Frederikshavn, in the North of Jutland. I had long been urgently requested to come, and had long promised to comply, but being so much engaged, time did not allow me to go before. Lord's-day, 6.—The quarterly meeting of the church was to be held, and I was much desired to be present, as various matters of importance were to be brought before the church. Saturday night I reached Frederikshavn, and Lord's-day morning, I went to the meeting which was to be held at the house of a brother, about six English miles from Frederikshavn. Our brethren having given up the hope of seeing me, as I had not come before, were exceedingly glad and rejoiced at my appearing among them. The meeting was exceedingly well attended, and I hope the Lord was present with his Spirit and blessing. Two brethren besides myself preached. When the public meeting was ended, I was requested to conduct the business meeting. The principal matters brought forward for consideration were,—The imposition of hands on infants, and blessing them publicly agreeably to the example of our Lord. I endeavoured to show that the Lord had done many things which we had neither the right nor the power to imitate, that he had neither instituted nor ordained such a thing as the imposition of hands on infants, to be practised in his church; that it was dangerous to introduce such a practice, as it might easily supply the place of infant sprinkling, but that it was the duty of

parents to pray for their children at home, &c., and that they might ask the elders or other brethren to join them. This opinion was agreed to by all, with the exception of one or two. Another thing was the import and meaning of the Lord's-supper, and another the support of their pastor and the mission.

It would take too much time and space, and be too tedious, if I were to particularise and tell you of all the places I visited, and where I preached, and about other things which transpired; let it be suffice to say, that from Lord's-day, Oct. 6, to Monday, Nov. 11, the day I left the North of Jutland for the South, I preached no less than *thirty times* in twenty-six various towns and valleys, visited on the whole upwards of thirty different places, and besides preaching had private conversation with a great number of people about the things belonging to the kingdom of God; travelled every day a number of miles, mostly on foot, and laboured often both day and night, so that I sometimes scarcely had time either for rest or food. It was hard labour indeed, but I hope our gracious God may condescend to smile upon it and bless it. Many of the meetings were exceedingly well attended, some were but small. The principal cities which I visited, and where I preached, where Frederikshavn, Hjörring, Skagen, and Hals. At Skagen, I did not hold any meeting: my chief object for visiting Skagen was to endeavour, through God's grace, to lead back to the fold of Christ some stray sheep, a family which, about six or seven years ago, were connected with the church at Copenhagen. The man, particularly, was deeply moved, and I hope our gracious Lord, the good Shepherd, may not suffer these poor sheep, which once belonged to his fold, to continue to walk astray, but that he may seek them and lead them both. Since I returned from the North I have been rather poorly, and suffered much from rheumatism in my back, shoulders and arms. I also suffer much from pain in my eyes; all in consequence of the hardships to which I am often exposed.

I have now laboured here in the South and intend, please God, in a few days to leave for Funen and Copenhagen.

Lord's-day, 17.—I walked to S. Collemorton, a meeting was to be held there. The weather was exceedingly severe, much snow had fallen, and it blew hard, and was very cold. At many places I had to walk in snow nearly up to my knees, and the distance I had to walk was about ten miles. When I returned home, I was almost worn out. Such are some of the things missionaries have to suffer here. No one attended the meeting on account of the severity of the weather, and I availed myself, therefore, of the opportunity to visit a young man, the son of one of our brethren, who is seriously ill, and there is but little hope of his recovery. I spoke much to him about seeking the Lord, and before I went away, I knelt down and prayed for him. I shall only add now that the churches in the North, which I visited, seem to continue to prosper. Their numbers are constantly increasing, though not so rapidly as about a year ago; but the Lord continues to vouchsafe his blessing.

Please to accept my Christian salutation, and present the same to all kind friends. May peace and grace be with you. Yours affectionately in Christ,

A. P. FÖRSTER.

CEYLON.

ANNIVERSARY SERVICES OF BAPTIST MISSION.

The anniversary services and the public meeting, in connection with this Society, were interesting and well attended. A sum of £19 was collected in aid of the funds of the Mission. The report read at the meeting, while it gave cheering accounts of the progress of the Baptist Missions generally, and especially in Jamaica, represented the work in Ceylon as anything but what could be wished. As far as numbers were concerned, there was no increase during the past year, but rather a slight diminution. It was stated, however, that on the morning of Sunday next, at 8 o'clock, some 10 or 12 persons are to be baptized in the Kalany River, at Gonawella, near the great temple. There are also canditates for baptism connected with the various churches. The venerable Mr. Gogerly, of the Wesleyan Mission, filled the chair, and after an experience of more than 40 years, spoke with authority of the effects of Buddhism—that religion of negations—on the people, and of the progress of Christianity amongst even them.

He referred in affecting terms to the older days of the Baptist Mission, under Chater and Daniel.

Mr. Nicholson, of the Wesleyan Mission, offered prayer. Mr. Baugh, of the same Mission, made a powerful and eloquent speech. Messrs. Merson and Young, of the Presbyterian Church, expressed much fraternal good will. Mr. Young bearing high testimony to the character of the Native Missionary of the Society at Matella. Mr. Fenn, of the Church Mission, was there, as usual with a brotherly sympathy, not

merely with the successes of the Baptists, but in their difficulties—difficulties which are common to all missions. Mr. R. V. Dunlop was inclined to take a hopeful view of the work amongst the natives, and appealed to a friend present in the chapel, for the truthfulness of the picture he drew of the gratifying scene they had witnessed on a visit, without previous notice, to the Baptist Church at Kottegahawatte.

On the whole, the meeting, which lasted from 7 to past 10, was a deeply interesting one—calculated to create solemn feelings of responsibility as to the slow progress of a work, which, though it be not man's but God's—and, therefore, sure ultimately to prosper,—is generally accelerated or depressed in proportion to the faith and zeal of the Christians engaged in it.

RESIDENCES OF THE BAKUENS, SOUTH AFRICA.

THE following description of a singular expedient adopted by one of the native tribes in South Africa, to preserve themselves from the attacks of the numerous beasts of prey which infest the country, is by the Rev. Robert Moffat, of Lattakoo, under whose observation it came during one of journeys to the northward of that station. Mr. Moffat writes :—

Five days after leaving the Baharutse I came to the first cattle outpost of the Matabele, near a beautiful tree of gigantic size, inhabited by several families of Bakuens the aborigines of the country. On halting I instantly proceeded to the tree, soon mounted to the aerial abodes, and to my astonishment counted no fewer than seventeen houses, and part of three others unfinished. On reaching the topmost hut, about thirty feet from the ground, I entered and sat down. Its only furniture was the hay which covered the floor, a spear, a spoon, and a bowl full of locusts. As I had not tasted any food since morning, I asked a woman who sat at the door with an infant in her arms permission to eat. She cheerfully consented, and brought me some more of the same provision in a powdered state. This seemed to be the only kind of food in their possession. Several other persons came from the neighbouring roosts to see the stranger, who to them was as great a curiosity as the tree was to him. I then visited the different habitations, each of which was fixed upon a separate branch. An oblong scaffold is formed of straight sticks about seven feet long, placed transversely across the bougha. On this the conical house is formed also of small straight sticks, and neatly thatched with long grass. A person can stand nearly upright in the centre, and the diameter of the floor is about six feet. The house stands on one end of the oblong platform, so as to leave a little square space before the door. These are the humble though lofty domiciles of the poor aborigines, who are destitute of everything like cattle, and who live on the fruits of the field, and on the chase. They adopt this plan in order to escape the lions, which often prowl under the tree.

In the course of the day I also passed a village containing at least forty houses, built on the tops of poles, about seven or eight feet from the ground. These form a circle, and each house stands distinct from the rest. A forked stick or branch of a tree is planted at the front of each habitation, for the purpose of ascending. In the centre of the circle was a large heap of bones and horns of the game they had killed."

AMERICA.

THE SLAVE STATES.

The following list of the number of slaves in each state is taken from the last census, as published by the Census Office, Washington.

Virginia	490,887	Slaves.
Georgia	462,230	"
Mississippi	436,696	"
Alabama	436,132	"
South Carolina	402,541	"
Louisiana	332,520	"
North Carolina	331,081	"
Tennessee	275,784	"
Kentucky	225,490	"
Texas	180,388	"
Missouri	114,965	"
Arkansas	111,104	"
Maryland	87,188	"
Florida	61,753	"
Delaware	1,798	"
Total	3,949,557	

In Mississippi, and South Carolina, the slaves are more numerous than the whites.

Irish and Scotch.

IRELAND.

SECTS IN IRELAND.—Of the whole population of Ireland, 5,764,543, which is a decrease of 764,842 since 1851, 4,490,583, or nearly four-fifths, are Roman Catholics. Of the Protestants, the Established Church has 678,651; the Protestant Dissenters, 586,562; all other persuasions, 8,414. Jews, 322.

SCOTLAND.

THE remarkable statement was made in the annual report of the Medical Superindent of the Montrose Asylum, that there are ten lunatics in that institution whose madness "originated in the excitement of attending 'revival meetings.'"—*Dundee Advertiser.*

Provincial.

DEVONPORT.

Morice Square Chapel Tea Meeting.—An interesting meeting was held here on Jan. 2, to receive the year's report: Mr. Stock in the chair. Three additional rooms for the Sunday-school have been added during the year, at a cost of £400, the whole of which has been paid. In the Sunday-school there are 312 children at present on the books, being an increase of 16. Of these, 144 are boys, and 168 girls. There are 34 teachers, 20 male and 14 female, all of whom, except three, are members of the church. During the past 12 months, 17 of the senior scholars have been publicly received into the church, 6 of whom are now teachers, whilst others are engaged in the distribution of tracts.

Speeches were delivered by Mr. Peter Adams; the Rev. H. Hayward, Plymouth; Shindler, Kent; C. Wilson, M. A., Plymouth; J. Parker, Hampshire; and the Revs. Mr. Welch, of Stonehouse, and T. C. Page, of Plymouth, also took part in the proceedings. The remarks made were chiefly directed to a practical issue, bearing upon the necessity and importance of Sunday-schools, the teachers and friends of which were exhorted to still more earnest and prayerful exertion. In the course of a long address, Mr. Hayward traced the history of these institutions from their foundation by Raikes to the present day; and Mr. Wilson gave an emphatic contradiction to the statement of a commissioner of education; namely, that they were in one of the earliest stages of decay. The speakers heartily congratulated the church and congregation of Morice-square upon the success that had attended their efforts, and whilst expressing their thankfulness to the Almighty for the results thus vouchsafed, earnestly prayed that He would continue His blessing upon their future labours. The proceedings throughout the evening were of a very gratifying character, full of encouragement, and can hardly fail to be highly productive of good results.

THE LATE PRINCE CONSORT.

ZION BAPTIST CHAPEL, BACUP.—A sermon on the death of the late Prince Consort, was preached on Sunday evening, December 31, by the Rev. William Stokes, of Manchester. The text was taken from Isa. xxi. 11, "Watchman, what of the night? Watchman, what of the night?" The preacher reviewed at length the state of religion in the world at large, commencing with Europe passing on to Asia, then to Africa and America, and ending with Great Britain. He alluded to the heavy loss sustained by our country in the sudden decease of the Prince Consort, whose character he described as one in which were blended the amiability of the gentleman, the domestic excellence of the husband and the father, and the wisdom of a state counsellor. He expatiated on the eminent services of the Prince as a statesman, in having counselled an abstaining from various foreign entanglements that might have plunged us into war. He was, said the preacher, a man of peace in an eminent degree, and his early removal is a national loss. Mr. Stokes then referred in pathetic terms to the widowed state of our beloved Sovereign the Queen, who was now left as no other widow could be left, with all the cares of government upon her, in addition to those which the death of the Prince had entailed. Having besought the prayers of the people on behalf of the Sovereign, he closed his discourse, during the latter part of which the audience were deeply affected. The service was terminated by singing that fine hymn of Cowper's,—

"God moves in a mysterious way,
His wonders to perform."

Rochdale Observer.

SALENDINE NOOK JUVENILE MISSIONARY SOCIETY.

THE Fourth Annual Meeting of the above Society was held in the Mechanics' Hall, Longwood, on Monday evening, Nov. 18; Mr. George Walker, of Longwood, in the chair. After singing and prayer, the Secretary read the report which showed an increasing amount of activity and zeal on the part of the youthful collectors, and a more extended appreciation of the value of the society by the Baptist public in that locality. The adoption of the report was moved by Mr. H. Watts, of Golcar, in an earnest and appropriate speech, and seconded by Mr. W. Stokes, of Manchester, who attended as a deputation from the Baptist Evangelical Society. In a lengthened ad-

dress which was well received, Mr. Stokes reviewed the state of religion on the Continent, described the labours of Mr. Förster in Denmark, and Mr. Geissler in Prussia and recently in Saxony—argued in proof of the Strict Baptists being the only party who could effectually antagonize the baptismal regeneration delusion of the Continent, all other sects being more or less identified with infant baptism—and he earnestly pressed on the representatives of the sister churches then present, such as Golcar, and Milnsbridge, that they copy the example of the Salendine Nook church, in the formation of Juvenile Missionary Societies as a means of aiding the cause of God on the European Continent. The meeting was subsequently addressed by Mr. Crumpton, of Salendine Nook, and Mr. Durant, student from Liverpool. After a vote of thanks to the deputation and chairman, a collection was made on behalf of the Society, and the meeting closed with an evident feeling that it had been every way encouraging.

Financial Report of the Salendine Nook Juvenile Missionary Society, for the year 1861.

RECEIPTS.

1860.	£	s.	d.
Nov. 26, Balance, Annual Meeting	1	19	7
Nov. 26, Collection at Annual Meeting	1	3	11
1861.			
Subscriptions and Collections	11	17	9¼
	£15	1	3¼

DISBURSEMENTS.

	£	s.	d.
Expenses	0	8	0
Mr. Geissler	5	0	0
Mr. Förster	5	0	0
To Baptist Evangelical Society	4	13	3¼
	£15	1	3¼

N. B.—The amounts appropriated to Messrs. Geissler and Förster are to be exclusively in the distribution of tracts and copies of the Word of God.

BAPTIST CHAPEL, SUNNYSIDE.

SUNDAY SCHOOL FESTIVAL.

On Christmas Day, Dec. 25th, 1861, the teachers and friends at Sunnyside held their annual festival, when nearly four hundred sat down to tea; after which a public meeting was held in the chapel, for recitations, &c., by the teachers and scholars, under the presidency of the pastor, Mr. A. Nichols. During the evening, the pastor publicly presented nearly 90 prizes in books and cards to his young friends, as rewards for punctuality and good behaviour during the past year.

The chapel was crowded during the evening, and great praise is due to the superintendents and secretaries for their attention to the school,—to the females who presided at the tables, and to the singers, who added greatly to the interest of the occasion, under the direction of Mr. J. Hargreaves at the harmonium.

The school is in a prosperous state, and will, we hope, be increasingly so in the future.

General.

BAPTISTS IN THE UNITED KINGDOM.

(*From the Baptist Hand-book for* 1862.)

England	103,213	Members.
Wales	39,043	„
Ireland	623	„
Total	142,879	
Increase during the year	14,655	members.
Decrease do.	321	„
Total Increase	14,334	

Average increase for the year, *nearly* 4¼ members to each church. Annual average for the last 28 years, 4¾ members to each church.

The years 1841, 1850, 1859, and 1860, were exceptions to the annual returns of the churches, the average increase to each church during those years being 10¾ each year.

BAPTISMS.

WILMOT-STREET, HULME, MANCHESTER.—Lord's-day, Nov. 24, our pastor (Mr. Gatenby) immersed four believers in the Lord Jesus Christ, after an appropriate discourse from Acts viii. 12, which was listened to with marked attention. The candidates, it may be worthy of notice, were a pious father and his son, and a pious mother and her daughter.

OGDEN CHAPEL, NEAR ROCHDALE.—On Lord's-day morning, Dec. 29, 1861, our pastor, Mr. Nuttall, baptized seven persons on a profession of their faith in Christ.

DEATH.

Died lately, at Ballygilbert, Sarah Jane, only daughter of Edward Gregg, in the 15th year of her age. She was an amiable girl